

Prolegomena 99.
PROVINCIAL AUTHORITY.

The first External Settled Authority in
the CHURCH of CHRIST.
114

A SIXTH
CHARGE
Delivered to the
CLERGY
OF THE
ARCH-DEACONRY
OF
MIDDLESEX.

By R. ATHAM, D.D. *Arch-Deacon of*
Middlesex.

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PROVINCIAL AUTHORITY

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Reverend Brethren,



AMONGST the various Disquisitions we have had Occasion to take into our Thoughts, in the Course of these Consultations concerning Church-Powers, and the Exercise of them; it may be remembred we had Occasion to consider a Principle much insisted on by our Modern Scepticks or Epicureans, *viz.* THE LIBERTY OF PRIVATE JUDGMENT OF DISCRETION: We then allowed the Principle, and only endeavoured to

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give it its due Limitations. This comes now reinforc'd upon us from the same Quarter, I suppose, in a late Pamphlet under the pacifick Title of an *Irenicum*, with *Hobbe's* State of War in the Bowels of it.

For this Author endeavours to support it against all Authority, whether Original or Deriv'd, by asserting it to be uncontrollable; and, though with some Modesty, asserts it to be infallible too: Here therefore again we must allow the Principle to be the undoubted Property of all the reasonable Creation; for otherwise neither Angels nor Men could have fallen from their Duty. But for that Reason we cannot allow it those two great Attributes of being uncontrollable or infallible.

1st. Because every Positive, or as some call it, Arbitrary Law, is in its own Nature, and necessarily must be a Comptrol upon it, so far forth as the Obligation of it reaches: And we all own, even they themselves cannot deny it, that there are positive Laws both of Divine and Humane Institution, which we must or ought to submit to. Again,

2^{dly},

2dly, In regard to its Certainty or Infallibility, we do assert that the wild, incoherent, inconsistent Schemes of Confusion, set on Foot by those who pretend to act under this Principle, which have produced amongst us nothing else but Atheism, Irreligion, Quarrels, and Breach of Peace, both in the Sacred and the Civil Polity, are too sad a Conviction of its Fallibility. And this is all I would at present say to this Author, whoever he may be, only let him know that his false Notion of Catholicism shall have its due Consideration, when we come to take into our Thoughts the true Nature of Catholic Communion; and then *somebody* may know what *somebody* means by *Catholic*.

But this will necessarily engage us to make as brief a Recapitulation as we can, of what has already fallen under our Consideration, that so the Connection of that, with what is to come, may appear the better. Now we have considered the CHURCH as a BODY, or SPIRITUAL INCORPORATION, subsisting under a Divine Charter; and therefore must be endowed with so much Power and Authority as is requisite and necessary

cessary for the Support of such a Body, or Politick Incorporation.

We have considered further the Difference between the *Civil* and the *Sacred Polity*, from that which is in all Morals the chief Distinction, the End of them; for tho' they are both of them of God Almighty's Institution, yet one of them is ordained for the Peace and Happiness of Mankind in this Life only, the other for the everlasting Peace and Happiness of Mankind in another; and from thence have, I hope, rightly inferr'd the Independence of the true Spiritual Powers on the Civil, because they are such as neither are, nor can be derived from it: And yet notwithstanding this Independence we have considered, they are not clashing or interfering Powers, but such as are very well consistent, and ought to be Friendly, Aiding, and Assistant to one another.

We have considered further, that this *Spiritual Kingdom* is the *Mediatorial Kingdom* of our Lord and Saviour; and therefore the Powers to be exercis'd in it, must necessarily be administered in this World. This led us to consider what Commissions our Saviour

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our left behind him for the Administration of these Powers. And here we have been engag'd to consider that haughty Claim of the Church of *Rome* to an *Universal and Infallible Conduct*, left singly with *St. Peter*, and by him derived to them, as his pretended Successors, which we have found upon a full and impartial View of all our Saviour's Commissions, to be a groundless Fiction; for we have found our Saviour's Commissions equally granted to the whole College of Apostles; and we have found further, *St. Peter* never claiming to himself, nor the Apostles in their Practice acknowledging such A Superiority to him; but they all acted either collegiately and in common, or when singly, upon the sole Right of their Proper Conversions, under the Only Universal and Infallible Conduct of *The Promise of our Saviour, The holy Comforter* whom he had sent unto them, and by whom he promis'd to be with them to *the End of the World*. Under this only Universal and Infallible Conduct, we must now proceed to enquire how the external Government of the Church came to arrive at any State of Settlement or Perfection.

In which Enquiry it will be necessary to distinguish between the Time of Conversion, and the Time of Establishment; for there must be necessarily first a collected Body of Converts to the Faith of Christianity, before there could be any stated Establishment of any Christian Society. This was our Saviour's own Method in his last and Grand Commission to his Apostles: He bids them first go and *Disciple* all Nations, and then *Teach* and *Baptize*, and to govern them; and for this Work promises to be with them to the end of the World. Accordingly we find, the Lives and Labours of the Apostles were chiefly employ'd in the Conversion of the World to the State of Christianity: In this Arduous Work it was (for the Harvest was great, and the Labourers but few) they did more eminently stand in need of the Infallible Conduct of the holy Spirit. Here it was they spake as the Spirit gave them Utterance, and had such Success that the Number of Believers was greatly multiply'd in *Jerusalem* and *Judea*; for the Word of the Lord was to come out from *Mount Sion*. After this, by particular Revelation, both

St. Peter

St. *Peter* and St. *Paul* were instructed in a Mystery to the *Jews* unknown and unexpected, viz. the Conversion of the *Gentiles*. After this again, these two great Apostles, under the Universal and Infallible Conduct of the same Spirit, seem to have divided their Provinces. St. *Peter* went to the Dispersion of the *Jews*, who were then scattered over all the *Roman* Provinces. St. *Paul*, by the particular Direction of the same Spirit, laboured in the Conversion of the *Gentiles*; and so one became the Apostle of the *Circumcision*, the other of the *Uncircumcision*. The other Apostles had likewise their Provinces assign'd them, and their Labours met with a proportionable Success; the Detail of which we are not now to recount. It is the proper Business of Church-Historians; only from hence observe, that these Conversions are the Ground-Work, or make up the material Part of that Society which was to be taught, and governed, and which our Saviour promis'd should subsist to the End of the World.

The Foundation of the Form or Plan of that External Government by which this collected Society was to be

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ordered,

ordered, seems to be built upon another Principle, which yet has been already hinted: For it may be remembered it was ask'd to be admitted as a *Postulatum*, what I hope will now be allow'd us for a Principle; That our Saviour did not come into the World to reform the Civil Polity, but the Sacred only; and therefore took the Civil Powers as he found them, and left them so too. This has been illustrated by the Doctrine and Example both of our Saviour himself and his Apostles; who are all of them full in their Instructions to their Followers, in establishing the Duty of Subjects to their Superiors in the Civil Polity: And therefore from hence it was inferr'd further, that the State of Christianity, or the Sacred Polity, as reform'd by our Saviour, enter'd the World as the Soul does the Body, without any Disturbance of its Parts; but with this noble Addition, that it gives new Life, adds fresh Vigour and Strength to it.

Upon these Principles, as 'tis plain the Conversion of the World, or the Collection of Mankind into a Christian Society, did stand in need of more than

than bare human Powers, and actually, and in fact had, not only the Universal Influence of the Comforter, but also the Infallible and even miraculous Assistance and Conduct of the same holy Spirit in the Collection of Mankind into this reformed State of the Christian Sacred Polity; so it is not difficult to imagine, that in forming and establishing the said collected Society, they must be led by the same universal Influence and infallible Conduct to the Settlement and Establishment of it, upon such Principles of Government and Jurisdiction, as might both in the Method and the Manner of it, convince the World that the Authority they pretended to exercise, however Sacred and Divine, was not yet any ways injurious to, clashing, or interfering with the settled Peace of the Civil Polity, but highly beneficial, aiding, and assistant to it.

And from hence to avoid all Occasion of Offence, Jealousy, or Suspicion of any ways interfering with the Civil Polity, by setting up new Limits or Boundaries for the Exercise of their Sacred Authority, we do conclude that they follow'd the same Limits and

Models of Jurisdiction they then found the Civil Polity under; and therefore venture to assert, that the first External Authority established in the Church was *Provincial Authority*, because it enter'd the World when settled under the Provincial Form.

If these Premises are admitted, there will need no more for the Confirmation of the Argument, but only to shew that at the first Settlement of Christianity, the Civil World was then divided into Provincial Jurisdictions, and that the first Settlements of the Christian Polity did actually and in fact conform themselves to it, only to obviate the Prejudice of Novelty, which may possibly be objected against this Method of arguing, it may be necessary to give you the Opinions of some who have made it their Business to employ their Talents in such Researches as these, concerning the Original Constitution of the Ecclesiastical Polity.

Pancirolus, and *Carolus a S^{to}. Paulo*; one of which has given us the *Notitia Imperij*, the other the *Notitia Ecclesiae*, doe both seem to come into these Sentiments. *Pancirolus* tells us, the Episcopal Districts of the Christian Religion

ligion do plainly set forth to us the
 antient Boundaries of the *Roman* Go-
 vernments. (a) And *Carolus a S^{to}. Paulo*
 tells us, the ancient Division of Eccle-
 siastical Districts was for the most part
 conformable to the Civil. (b) And a-
 gain, the Division of Ecclesiastical Di-
 œceses and Provinces, was mostly con-
 formable to the Civil Disposition of
 Princes, and were often changed at
 their Pleasure. (c) Even *Bellarmin*, in
 that famous Book *de Pont. Rom.* where
 he endeavours to establish the univer-
 sal Supremacy of the Bishop of *Rome*;
 yet tells us, there are many Examples
 which shew us the Primitive Christians
 in the Settlement of their Ecclesiastical
 Sees, did not follow any other Model
 than the Division of Provinces, and
Prærogatives of Jurisdiction, which had
 before been established by the *Romans*.

(a) In primis meminerimus Diœceses Episcopales
 Christianæ Religionis multis certissimisque indicijs
 Romanam Antiquitatem nobis repræsentare. Not.
 Imp. Occ. p. 6.

(b) Magna ex parte Antiqua Diœcesôn Ecclesi-
 asticarum Divisio, Civili Conformis fuit. Proœm.
 p. 10.

(c) Partitio Diœcesôn & Provinciarum Ecclesi-
 asticarum ut plurimum conformis fuit civili Prin-
 cipum Dispositioni. Quæ sæpius ad nutum eorum
 mutata est, Lib. 1. p. 16.

And

(d) And the Great and Learned Archbishop of *Paris*, Mr. *de Marca*, both in his first and sixth Book, wholly proceeds upon this Hypothesis: The Churches, he tells us, were Provincially settled by the Apostles after the Model of the *Roman* Empire; so that he who was entrusted with the Bishoprick of the Metropolitan City, should have the Primacy of Suffrage among his Brethren. (e) And a little further, tho' the Form of dividing Provinces and Metropoles did descend from the Apostles, yet this Division did not receive its last Hand, till afterwards in Process of Time, it was finally settled by those Bishops who presided in the larger Cities. (f) And in his sixth

(d) *Majores enim in Instituendis sedibus Ecclesiarum non aliam inijisse Rationem quam secundum Divisionem Provinciarum, & Prærogativas a Romanis antea Stabilitas, quamplurima sunt Exempla. de Pont. Rom. Lib. 2. c. 17.*

(e) *Ecclesias ad exemplum Romani Imperij per Provincias ab Apostolis ita tributas fuisse, ut inter fratres, ejus Episcopi prima Sententia haberetur, cui Metropolitanæ urbis Episcopatus concreditus fuisset, absque ullo Negotio probari potest. Lib. 1. c. 3.*

(f) *Et si forma Dividendarum Provinciarum & Metropoleon ab Apostolis manaverit; hæc tamen Divisio, ab Episcopis qui erant in majoribus urbibus Constituti, per Incrementa variorum temporum aucta, tandem ultimam Dispositionem consecuta est ibid.*

Book he tells us, the Apostles wisely preserved the Civil Disposition of the *Roman* Empire in the Settlement of their Churches, because in that Empire the Christian Religion was more easily received than amongst the barbarous Nations. So that as the Body of the Empire was divided into Provinces, so did they likewise Provincially divide the Ecclesiastical World. (g) And again, it remains that we should prove, that when the Apostles divided the Churches into Provinces, they had it in their Thoughts to establish a College of Bishops under the Presidence of a Metropolitan. (h)

But to come nearer home, the *English* Reformation, from the Usurpations and Innovations of the Church of *Rome*, seems to be built upon the same

(g) Observatum id ab Apostolis in infantia Ecclesiæ: Qui Sapienter in Ecclesia retinuerunt Civilem imperij Romani Dispositionem, in quo Dei Religio facilius suscepta est, quam apud Gentes barbaras, adeo ut cum Imperij Corpus in Provincias tributum esset, Orbem quoque & ipsi Ecclesiasticum in Provincias partiti sint. Lib. 6. Cap. 1. Sect. 3.

(h) Superest nunc ut probemus Apostolos quum Ecclesias distribuerent in Provincias, in Animo habuisse, ut in iis Corpus Episcoporum Statueretur, sub Præsidentia Episcopi Metropoleos. Ibid. Sect. 5.

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Principle : For tho' some would endeavour to fix it upon their Darling Principle of private Judgment of Discretion, yet if we look more narrowly into the first Steps and Movements of it, we shall find it built upon the Independency of the *English* Church and Nation, upon any Foreign Authority. The Bondage of the *Roman* Yoke was too heavy for our Forefathers to bear, as may appear from the many Struggles it has cost us in this Nation, and more particularly from those famous Statutes of *Provisors* and *Premunire's* made and confirmed by several of our Princes, when they were able to exert the Use and Exercise of their Sovereign Authority. And when at last it came to make that great Advance under King *Henry VIII.* we find it done wholly upon the Claim of an Independency upon any Foreign Authority. For tho' the first Breach of Amity, 'tis true, between King *Henry* and the Bishop of *Rome*, did arise from the grand Cause of the Divorce; and therefore when the Bishop of *Rome* was so hardy as to put him under Censure, he did appeal to a general Council, because it was then acknowledged
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by themselves both in the Councils of *Basil* and *Constance*, to be a Method sufficient to suspend, and stop Proceedings of that kind; yet when he came to consult both his Spiritual and Temporal Counsels at Home; he by his own Great Wisdom and Penetration (for he was a very Learned Prince) as well as by the Wisdom of his Counsels, both Spiritual and Temporal, determin'd to promote his Reformation upon the Primitive Platform.

Accordingly we find, when he had freed the Provincial Authority from the Fetters of Legantine Powers, Exemptions, Bulls of Privilege, Appeals, &c. He obliged the Clergy to subscribe this General Position, That the Bishop of *Rome* has no more Authority here in *England*, than any other Foreign Bishop has. This Position is the first and immediate Consequence of Provincial Authority: For tho' no Foreign Bishop ought to interfere, or intermeddle with the Particular Government of any Province, of which he is no Member; yet every one has such a Right in the one Common Episcopate, as *St. Cyprian* expresses it, *In Solidum*, that every one may, and

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ought to interpose so far as it concerns the Maintenance of the Catholick Unity ; which will appear further when we come to consider the True Notion of Catholick Communion ; but the Bishop of *Rome* no more than any other.

24. Hen.
VIII.
c. 12.

And this is more fully expressed in that Noble Preamble to his Statute against Appeals to *Rome* : *The Body Spiritual, whereof having Power when any Cause of the Law Divine happened to come in Question, or of Spiritual Learning, that it was Declar'd, Interpreted, and Shew'd by that Part of the said Body Politick called the Spirituality, now being usually called the English Church ; which always has been reputed, and also found of that sort, that both for Knowledge, Integrity, and Sufficiency of Number, it hath been always thought, and is also at this Hour sufficient and meet of itself, without the intermedling of any Exterior Person or Persons, to Declare and Determine all such Doubts, and to Administer all such Offices and Duties as to their Rooms Spiritual doth appertain. These are the Principles our English Divines have ever since proceeded*

ceeded upon, whenever they have been engag'd in the Defence of the Common Episcopate. Nor have we heard of any other Principles, except from Enthusiastick Mistaken Schismatics, till our Modern Epicureans have endeavoured to introduce their Latitudinarian Scheme, and to level all Church-Authority into the private Judgment of Discretion.

If then these Authorities may be sufficient to vindicate the present Hypothesis from the Imputation of Novelty, or Singularity, we may venture to proceed and enquire into the Truth and Fact of the first Settlements of Church-Authority, how far they were conform'd to the Models and Dispositions of the Civil Government; in Order to which we must first in general enquire, what was then the Model and Disposition of the Civil Politics of the World, when this Settlement began first to be introduc'd.

The *Roman* Empire had at that time enlarg'd its Bounds to much the greatest Part of the then known habitable World, *Europe* and *Africa*, obey'd them, and *Asia* itself, as far as the utmost Bounds of *Pontus*, to the *North-East*, and the River *Euphrates*, to the

South-East; and therefore the Word of the Lord being to come out from *Mount Sion*, and to be preach'd to all Nations, beginning at *Jerusalem*, the first Settlement of it must by Consequence necessarily happen within the Limits of this great extended Empire.

While the Dominions of the *Roman* Commonwealth were bounded and confined to the Limits of *Italy* only, we find the City of *Rome* alone was a sufficient Metropolis for that Compass, and the Inferior Jurisdictions were no more than either Colonies, Municipia, or Prefectures. But when they extended their Conquests to Foreign Countries, and carried their Dominions beyond those Limits, the Settlement of the Jurisdiction of those new Conquests was made in the Provincial Form: For a Province, as *Festus* tells us is, *Quam Populus Romanus Provicit, i.e. ante vicit*, A Kingdom or Country brought under the Dominion of the People of *Rome*, either by their Arms, or by some other Method, for the Dominions of *Attalus*, in *Asia*, and some others, were given to them by Testamentary Donation, or Legacy. The way of Forming them into what is thus called *A Province*,
Stante

Stante Republica, was on this Manner : When Notice was given of the New Acquisition, a Committee, or Legation was appointed of Five or Ten Senators, more or less, with Instructions from the Senate to join with their General who had conquered, or with any other Person who had Power to deliver into their Hands the New Acquisition. And these were to annex it to the *Roman* Government, with more or fewer Privileges as the Case requir'd; and those Instructions directed.

These Provinces were at first all of them *Prætorian*, i. e. governed by Prætors, or *Pro Prætors*; some of them afterwards became Proconsular. *Sicily* was the first Settled Province of the *Romans*, as being nearest *Italy*, and the first Foreign Acquisition the *Romans* made; and therefore *Tully* calls it, in his Action against *Verres*, *Provincia Suburbana & Fidelis*. The next was *Sardinia*, then the two *Spains*, *Africa*, *Gaul*, and so on to the Boundaries already fix'd in *Asia*. As their Provinces encreas'd, the Number of their Prætors was encreased likewise, and these particular Governments were appointed to the *Roman* Magistrates by
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Lots. The Method of Administration in these several Provinces, as *Rosinus* tells us was, In every Province there were several Diœcesses, or smaller Administrations, consisting of several Conventions [for Trade and Commerce] and several Jurisdictions [for Administration of Justice] [for *Nundinæ & Forum* among the *Romans*, make up the formal Notion of a City] To these Places the Adjacent Country came for their own Convenience [either to buy or sell] or to demand Justice of the *Roman* Magistrate; (i) which Description does fully answer the Primitive Platform of Church-Government for the first Three Hundred Years, and is the plain Model of our present Reformed Church-Authority.

When the Imperial Power was settled under *Augustus*, this Provincial Form of Administration still remained; and all the Alteration it received was only this, that *Augustus* divided Shares

(i) In Singulis Provincijs diversæ Diœceses, five diversi Conventus, ac diversa Fora, constituebantur; Eisque suæ cuique Civitates attribuebantur. Quæ eo, Juris a Romano Magistratu poscendi causa convenirent.

with the Senate, and took to himself the Nomination of the Magistrates, to the larger and remoter Provinces, as being necessary for the better Security of the Frontiers of his large extended Empire, against the Insults or Inroads of such as were Enemies to it, and Borderers upon it; leaving still the Settled and Pacifick Provinces to the Sortition of the Senate as formerly. This appears plainly from *Dion Cassius*.

(k) This State of the *Roman* Empire was drawn up into four Books by *Augustus* himself, and left as a Legacy to the People of *Rome*, written by his own Hand, and presented by his Successor *Tiberius* to the Senate, with his last dying Advice to them, not to endeavour to enlarge their Bounds further, but to maintain the Acquisitions he had left them, as appears from the Testimonies of *Suetonius*, *Tacitus*, and *Dion Cassius*. Now if these Noble and Imperial Remains had been preserved to us, they might have been of singular Use in these Researches; but alas! there is nothing left of them but

Suet. vit.

Aug. Tac.

cit. Annal

1^o. Dion.

Lib. 56.

[(k) Lib. 53. pag. 576, 577. & Lib. 56. p. 682.

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what is blended amongst the Modern Notitiæ, and hardly discoverable amongst the Common Rubbish. But further yet, this Provincial Method of Government seems not to have been the Peculiarity of the *Roman* Empire; the *Eastern* Monarchies, where the *Roman* Arms had never penetrated, 'tis plain had it, and seem to have led the *Romans* into it. For 'tis plain from Sacred Story, both the *Assyrian* and *Persian* Monarchies were so model'd; which may be taken as a further Argument, that Mortal Power which in its Nature is limited and confined, is forc'd to support itself by these Assistances; and therefore cannot be answerable for an Universal and Infallible Conduct, that can belong only to such a Being as is both Omniscient, and Omnipotent.

Under this State and Condition of the Civil World, when it was in the Profoundest Peace, in the Reign of *Augustus*, and when it was under the most extended Dominion it was capable of supporting, the Prince of Peace was pleas'd to come into the World, and bring along with him the Great Reformation of the Sacred Polity; that

that lost Mankind might know how to secure to themselves the more valuable Inheritance of everlasting Peace and Happiness in another World; when they found by too plain an Experiment, they were not able to support the Temporal Peace and Happiness of this. The Prophets style him the Prince of Peace; *and tell us his Design was to bring us* Isa. ix. 6. *glad Tydings of Peace and Salvation.*

How beautiful upon the Mountains are the Feet of him that bringeth good Tydings, that publisheth Peace, that bringeth good Tydings of good, that publisheth Salvation, that saith unto *Sion, Thy God reigneth.* And so *Pe-* Isa. lii. 7. *ter,* and the other Apostles (for it was the Declaration of them all when under Bonds for the Publication of it) told the whole Sanhedrim of the *Jewish Priests: Whom ye have crucified,* Acts v. *him hath God exalted with his right* 31, 32. *Hand, to be a Prince and a Saviour, to give Repentance to Israel, and Forgiveness of Sins; and we are his Witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*

If then it must be allowed us, that this Glorious and Salutiferous Oecono-

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my was undertaken by our Saviour, for the Reformation of the Sacred Polity alone; and that he did not come to disturb the Peace or Politics of the Civil World, tho' that was what the mistaken *Jews* expected from him: For as he himself in another Case relating to the *Jewish* Polity says, *I came not to destroy the Law, but to fulfil it*; so may it in this Case be said, He came not to disturb the Civil World, but rather to confirm, and improve it. When the Designation of this Glorious Reformation was so plainly of Divine Authority, and the Execution of it left to the Conduct and Inerrable Wisdom of his Holy Spirit, which did eminently appear in the weak Human Instruments appointed for the Ministerial Part of it; tho' under such a Designation, and such a Conduct, it could not fail of Success: For the Triumphs of the Gospel were early spread over all the World, the Heathen were given him for his Inheritance, and the utmost Parts of the Earth for his Possession. Yet the Nature of this Grand Affair requiring, according to the Principles already down, that there should be first a Conversion of the World to
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the State of Christianity, before there could be any Establishment of the Christian Polity; it follows from thence that the Advances to any kind of Settlement or Perfection, must necessarily be Gradual: For Men must be first convinced of the Truth of Christian Doctrine, before they would be willing to be governed by the Laws of that Doctrine they believed to be true. But when they found this Doctrine not only did more plainly manifest to them the Super-eminent Dominion of God Almighty over all the World, but also that this Doctrine preserv'd to, and improv'd for them the Duties and Obligations they thought themselves under to their Temporal Superiors. When they found they could render unto God, the things that are God's, and unto *Cæsar*, the things that are *Cæsar's*, it made them readily comply with the Propos'd Reformation, and do their Duty to God and their King too, within those Limits and Jurisdictions which were equally prescribed to both of them.

Hence therefore will arise upon us a double Enquiry of Fact, *viz.*

1st. What

1st. What Advances the Provincial Form made in the Sacred Polity during the History of the Sacred Canon, under the Administration of the Apostles themselves.

2^{dly}. Upon that Foundation, what further Advances it did make towards a Perfect Settlement in the next Succeeding, Apostolical, and Primitive Ages. And from these Enquiries, when fully made, we may I hope, be allow'd to conclude, That Provincial Authority was the first Settled, External Authority in the Church of Christ.

F I N I S.



